The Columbian Star.

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W. T. BRANTLY, EDITOR.

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SELECTIONS.

Jeremy Taylor's statement of the argument in favour of the Anabaptists, extracted from his book on the "Liberty of prophesying."

The argument from circumcision (in favor of the baptism of infants) is invalid upon infinite considerations. Figures and types prove nothing unless commandment go along with them, or some express to signify such to be their purpose. For the deluge of water and the ark of Noah were a figure of baptism, said Peter, and if therefore the circumstances of the one should be drawn to the other, we should make baptism a prodigy rather than a rite. The paschal lamb was a type of the eucharist which succeeds the other, as baptism does to circumcision. But because there was in the manducation of the paschal lamb, no prescription of sacramental drink, shall we thence conclude that the eucharist is to be administered but in one kind? And even in the very instance of the argument, supposing a correspondence of analogy between circumcision, yet there is no correspondence of identity. For, although it were granted that both of them did consign the covenant of faith, yet there is nothing in the circumstances of children's being circumcised, that so concerns that mystery, but that it might very well be given to children, and yet baptism only to men of reason. Because circumcision left a character in the flesh, which being imprinted upon infants, did its work to them after they came of age, and such a character was necessary, because there was no word added to the sign. But baptism imprints nothing that remains on the body, and if it leaves a character at all, it is upon the soul, to which also the word is added, which is as much a part of the sacrament as the sign itself is. For both which reasons it is requisite that the persons baptized should be capable of reason, that they may be capable both of the word of the sacrament and the impress made upon the spirit. Since, therefore, the reason of this parity doth wholly fail, there is nothing left to infer a necessity of complyng in this circumstance of age, any more than in the other annexes of the type. And the case is clear in the Bishop's question to Cyprian; for why shall not infants be baptized just upon the eighth day, as well as circumcised? If the correspondence of the rites be an argument to infer one circumstance which is impertinent and accidental to the mysteriousness of the rite, why shall it not infer all? And then also females must not be baptized because they were not circumcised. But it were more proper, if we would undestand it right, to prosecute the analogy from the type to the antitype, by way of letter and spirit and signification; and as circumcision figures baptism, so also the adjuncts of the circumcision shall signify something spiritual in the adherencies of baptism. And therefore as infants were circumcised, so spiritual infants shall be baptized, which is spiritual circumcision; for therefore babes had the ministry, of the type, to signify that we must when we give our names to Christ, become babes in malice, for unless you become like one of these little ones, you cannot enter the kingdom of heaven, said our Saviour. And the type is made complete, and this seems to have been the sense of the primative church, for in the age next to the Apostles, they gave to all baptized persons milk and honey, to represent to them their duty, that though in age and understanding, they were men, yet they were babes in Christ, and children in malice. But to infer the sense of the pædobaptists is so weak a manner of arguing, that Austin whose device it was, and men used to be in love with their own fancies, at the most pretended it, but as probable and a mere conjecture.

And as ill success will they have with the other arguments as with this. For, from the action of Christ's blessing infants, to infer that they are to be baptized, proves nothing so much as that there is great want of better arguments. The conclusion would be with more probability derived thus: Christ blessed children and so dismissed, them but baptized them not, therefore infants are not to be baptized. But let this be as weak as its enemy, yet that Christ did not baptize them is an argument sufficient that Christ hath other ways of bringing them to heaven than by baptism. He passed his act of grace upon them by benediction and imposition of hands.

And therefore, although neither infants nor any man, "in puris naturalibus," can attain to a supernatural end, without the addition of some instrument or means of God's appointing and regularly, yet where God hath not appointed a rule nor an order, as in the case of infants, we contend he hath not, the argument is invalid.—And as we are sure that God hath not commanded infants to be baptized, so we are sure that God will do them no injustice, nor damn them for what they cannot help.

And therefore let them be pressed with all inconveniences that are consequent to original sin, yet either it will not be laid to the charge of infants so as to be sufficient to condemn them, or if it could, yet the mercy and absolute goodness of God will secure them, if he takes them away before they can glorify him with a free obedience. "Quid ergo festinat innocens ætas ad remissionem peccatorum?" Was the question of Tertullian, Lib. De. bapt. We know no such danger from their original guilt as to drive them to a laver of which in that age of innocence they had no need, as he conceived. And therefore there is no necessity of flying to the help of others for tongue, and heart, and faith, and predispositions to baptism.

However, there is no danger that infants should perish for want of this external ministry, much less for prevaricating Christ's precept of *unless a man be born again.* For, first, the water and the spirit in this place signify the same thing, and by water is meant the effect of the spirit, cleansing and purifying the soul, as appears in its parallel place of Christ's baptizing with the Spirit and with fire. For, although this was literally fulfilled in Pentecost, yet morally there is [illegible] it is the sign of the effect of the Holy [illegible], and its productions upon the soul [illegible] an excellency of our blessed Saviour [illegible] that he baptizes all that come to him with the Holy Ghost and with fire; for so John the [illegible] preferring Christ's mission and office [illegible], tells the Jews, that Christ's [illegible] that Christ shall baptize them with fire [illegible] the Holy Spirit, that is, all that come to Him, as John the Baptist did with water. For so lies the antithesis. And you may as well conclude that infants must also pass through the fire as through the water. And that we may not think this a trick to elude the pressure of this place, Peter says the same thing. For when he had said that baptism saves us, he adds by way of explication, "Not the washing of the flesh, but the confidence of a good conscience toward God;" plainly saying that it is not water, or the purging of the body, but the cleansing of the spirit, that doth that which is supposed to be the effect of baptism. But to let pass this advantage, and to suppose it meant of external baptism, yet this no more infers a necessity of infant baptism, than the words of Christ infer a necessity to give them the holy communion; *Unless ye eat the flesh of the son of man, and drink his blood, ye shall not enter the kingdom of Heaven;* and we do not consider these words a sufficient argument to communicate them. If men therefore will do us justice, either let them give both sacraments to infants, or neither. For the wit of man is not able to show a disparity in the sanction, or in the energy of the expression. And Simeon Thessalonicensis derides "Inertiam Latinorum," [illegible], the lazy trifling of the Latins, who dream of a difference. He says, "O the unreasonableness and absurdity! For why do you baptize them?" Meaning that because they are equally ignorant in baptism as in the eucharist, that which hinders them in one is the same impediment in both. And therefore [illegible] accordingly.

NO. I

Of the Series of Tracts issued by the Baptist General Tract Society.

MEMORABLE THOUGHTS,
From a Pastor's Common place Book.

EXPERIMENTAL RELIGION.

1. True religion is rather a divine life, than divine knowledge: consists more in holy affections than in refined theories, and they generally have the best insight into the truth of Scripture, who bring their conduct and all their conversation to the test of the word—"If any man shall do his will, he shall know the doctrine." No man can be convinced well and wisely of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life, the wisdom of the Son building him up in a most holy faith, and the love of the Spirit of God making him become like unto God.

2. He that has passed from his childhood in grace, and is gone forward to be a young man in Christ, strong and vigorous in holy actions and holy undertakings, and from thence is become an old disciple, and has grown old in the conversation of the spirit; this man best understands the secret and undiscribable economy; he *feels* this unintelligible mystery, and sees with his heart what his tongue can never express, and what his reason can never prove.

3. In this case experience is the best learning, and Christianity is the best institution, and the Spirit of God is the best teacher, and holiness is the greatest wisdom, and the humble and obedient man is the best scholar.

4. God is the Lord of all creatures; they are but as his several moneys; he coined them all. So much then of his image as any creature hath in it, so much value and worth it carries. In his creation we find man made after the similitude of God, and in his restoration we find God made after the similitude of man, and man once again after the similitude of God.

5. As the most vivid flash of lightning appears on the face of the darkest cloud, so the brightest beam of mercy usually shines on the darkest hour and the deepest gloom of the true penitent. "Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off." The sweet shrubs in nature's garden have this remarkable quality, that the more they are crushed and bruised, the sweeter is the fragrance they give forth. So it is with the pious soul under God's experimental probation. Like the fragrant myrtle, the more he is pressed down with soul affliction, the more sweetly does he savour the things that be of God.

6. To the spirit, under the lively actings of experimental religion, Christ appears like the circle in geometry, beginning every where and ending no where. "He is all and in all." Experience is not the work of a day or a month, but of life. It is the key of life, which pervades and unlocks all the hidden and intricate wards of existence, which opens to us the door into the mysterious structure of Providence, which developes the hidden springs of all our conduct, which unfolds to us the beauty and the richness of Scripture.

7. In the religion of experience, there is a joy unspeakable and full of glory. When we converse with a light greater than the sun, and taste a sweetness more delicious than the dew of heaven, and in our thoughts entertain the transports and harmony of that atonement which reconciles God to man and man to felicity, it may be more easily pardoned, if we should be like persons that admire much and say but little; and indeed we can best confess the glories of the Lord, by dazzled eyes and a stammering tongue, and a heart overcharged with the miracles of this infinity.—For so those little drops that *run over,* though they be not much in themselves yet they tell that the vessel was full, and could express the greatness of the shower no otherwise but by spilling, and inarticulate expressions and runnings over.

8. The light of true piety cannot be shut up within our own hearts, for that would be like shutting in the sun. He that shuts him in, shuts him out.

9. The heart which is exercised by the experiences of uncorrupt religion, like the eye, is pained by the admission of any thing foreign to its nature. For as this tender organ frets and weeps incessantly, until the offending matter is removed, so the susceptible conscience feels, with acute sorrow, the pressure of unpardoned and unrepented sins. It runs over in the flowings of penitence, like the troubled fountain, until the mud and sediment be cleared away.

10. The difference between natural gentleness of disposition and the meekness of the Christian should be always observed. Some men are very meek and gentle naturally, and think that they serve God withal, because they pursue the virtue of their nature. They tie a stone at the bottom of the well, and that is more than needful. The stone would stay there without that trouble. So it is very easy for men to tie themselves down by commandments which they have no disposition to break, and under the perfect quiescence which they feel, they conclude themselves to be Christians. They are, however, strangers to experience in religion, because the word and Spirit of God have never exerted a joint action upon their hidden corruptions.—The amiable young man in the gospel, had applied every test to his heart but the right one.

11. The most experienced Christians are often agitated by trying reverses in their spiritual progress. They often seem, to themselves at least, to lose as much by the declensions of their confidence and zeal, as they had gained before by spiritual conversation and godliness. But so have I seen the returning sea enter upon the strand; and the waters rolling towards the shore, throw up little portions of the tide, [illegible] the stepping-, and invaded more by his progressions than he lost by his retreat. So is the progressive meetness of the soul for heaven. Fails and changes, retreats and conflicts, seem to make up the amount of its history, but still it approaches with certainty the destined habitation.

12. Experience lies in the perceptions and desires of a renewed nature.

The things of God are the noblest satisfactions to those desires which ought to be cherished, and swelled up to infinite. Their deliciousness is vast and full of relish; and their very appendant thorns are to be chosen, for they are gilded, they are safe and medicinal, they heal the wound they make, and bring forth fruit of a blessed and holy life.

13. Patience and suffering are, however, the prevailing features of Christian experience. Paul related an excellent experience, when he said, "None of these things move me, neither count I my life dear." The passive virtues of the Christian character are highly important to exemplify the whole truth of God. If Christ suffered so many things only that he might give us glory, shall it be strange that we shall suffer, who are to receive his glory? It is in vain to think that we shall obtain glories at a cheaper rate, than to drink of the brook in the way in which Christ was drenched. When, according to the report, the devil appeared to St. Martin in a bright, splendid shape, and said he was Christ, he answered, "Christ never appears to his people in this life, except upon the cross." And when St. Ignatius was newly tied in a chain, to be led to his martyrdom, he cried out, "Now I begin to be a Christian." Are there any who cannot forego a small advantage to avoid the violation of the Sabbath, who cannot deny the cravings of morbid thirst for the honour of temperance, who quarrel and fret at every little inconvenience and sacrifice which may be found in the path of duty; with what grace would they submit to the honours of martyrdom, and follow their master to his bloody agony?

PRUDENTIAL MAXIMS.

1. The prudence of a Christian does oblige and direct all the children of the institution: that we be wise in choosing our company, reserved and wary in our friendships, and communicative in our charity. That we be silent and retentive of what we hear, and what we think; not credulous, nor inconstant. That we be deliberate in our elections, and vigorous in our prosecutions. That we suffer not good nature to discompose our duty, but that we separate images from substances, and the pleasing of a present company from our religion to God, and our eternal interest.—That we never do a thing of which we know we must repent. That we do not admire too many things, nor any thing too much. That we always look upon the scar we have made in our flesh, and no more handle daggers and knives. That we pardon and do not observe all the faults either of friends or enemies. Of evils that we choose the least and of goods the greatest, if it be also the safest. That we esteem no victory more signal than that which a man gains over himself.

2. The following observations may also be made under this head. That, as the most noisy streams are not always the deepest, so the most clamorous profession is not always most sincere. That as muddy water always looks deep, so many disputers appear deep, because they are not clear. That honest avocations are in no wise opposed to religion, since a man may have his hands full of mud, and his heart full of Heaven. That the pain of self denial in performing a good action, soon passes away, and the pleasure remains permanent; but that the pleasure attending an ill act soon vanishes, and leaves the pain of lasting shame and remorse.

3. The maxims upon which a sinful life proceeds are these: Sense is to be preferred before reason, interest before religion, moments before eternity, money above God, and a little in present possession, is better than the certain state of infinite glories hereafter.

If men do not go upon these grounds, upon what accout do they sin? Sin has no wiser reasons for itself than these. The same argument that a fly hath to enter into a candle, the same argument the fool hath for etering into sin. It looks prettily, but rewards the eye as burning basins do, with intolerable circles of reflected fire.

4. He that excuses a fault, by telling a lie, believes it better to be guilty of two faults, than to be thought guilty of one. Every hypocrite thinks it not good to be holy, but to be accounted so is a fine thing; that is, that opinion is better than reality, and that there is in virtue nothing good but the fame of it.

5. The man that takes revenge, relies upon this proposition, that the evil he has already suffered grows less, if another suffers the like. That his wound cannot smart, if he dies who inflicted it. A good man, though unlearned in secular notices, is like the windows of the Temple, narrow without, and broad within; he sees not so much of what profits not abroad, but whatsoever is within, and concerns religion and the glorifications of God, that he sees with a broad inspection. All human learning, without God, is but blindness and folly.

6. We talk much of reformation, and certainly nothing is more desirable. But that is a sad reformation which pulls off the roof and digs down the walls of the house, and disturbs the very foundation.

7. One sin that we choose and love, and delight in, will not be excused by twenty virtues. For as one broken link dissolves the union of the whole chain, and one jarring untuned string spoils the whole music, so is every sin that seizes upon a portion of our affections. Our nature was not made evil but by ourselves; but yet we are naturally evil, that is, by a superinduced nature. Just as drunkards, and intemperate persons have made it necessary to drink extremely, and their nature requires it, and it is health to them; they die without it, because they have made themselves a new constitution. Their sin made this [illegible]. If then we are ever happy, we must have a new nature put into us, which must be the principle of new counsels and better purposes, of holy actions and great devotion. And this nature is derived from God.

8. A good life is the strongest argument of a good faith; the greatest eloquence in the world, is a meek spirit, and a liberal hand. These are the two pastoral staves of which the prophet speaks, *beauty* and *bands.* He that hath a staff of the beauty of holiness, the ornament of fair example, he also hath the staff of bands. He shall draw the people after him by the cords of a man, by the bands of holy charity.

> Sermons take not from men's applause renown;
> The people's practice is the preacher's crown.

9. It is an important duty to honour Christ, by a manifested confidence in his fulness. He honours himself by giving largely. When Perillus, the friend of Alexander, had received fifty talents from him, he exclaimed, ten is sufficient. Said the conquerer, ten might be enough for Perillus to receive, but it is not enough for Alexander to give. We might justly think, that something infinitely short of a perfect salvation and a glorious heaven would be enough for us to receive, but not enough for Christ to give.

REPENTANCE.

1. How then shall I know, by some infallible token, that I am a true penitent? What, and if I weep for my sins? Will you not then give me leave to conclude that my heart is right with God, and at enmity with sin? It may be so. But there are some friends that weep at parting. And is not thy weeping a sorrow of affection? It is a sad thing to part with our long companion. O, it may be thou weepest because thou wouldst have a sign to cozen thyself withal. Some men are more desirous to have a sign, than the thing signified. They would do something to show their repentance, that themselves may believe themselves to be penitents, having no reason from within to believe so.

2. Can a man pray against his sin, and yet continue the love and practice of it? So did St. Austin; when in his youth, he was tempted to lust and uncleanness, he prayed against it, and secretly desired that God would not hear him. In this he was mistaken. For no man did ever heartily pray against his sin in the midst of a temptation to it, if he did in any sense or degree listen to the temptation. For to pray against a sin is to have desires contrary to it, and that cannot consist with any love or kindness to it.

3. To repent truly is to die unto sin. Many, however, think their repentance sufficient when they break off the grosser sins of their life; and the repentance of many consists in nothing more than the exchange of one set of sins for another. They seem to have buried in the grave their old favorites; but, alas! they continue still to wear their pictures and images above their heart. He certainly is very much in love with sin, and parts with it very unwillingly, that keeps its picture, and wears its favour, and delights in the fancy of it, even with the same desire as a most passionate widow parts with her dearest husband, even when she can no longer enjoy him. But certainly her gazing all day upon his picture, and weeping over his robe, and wringing her hands over his children, are no great signs that she hated him. And just so do most men hate, and accordingly part with their sins.

4. Confession of [illegible] them. But then confession must not be like the unlading of a ship, to take in a new cargo. Nor should it resemble *the bleating of the calves, and the lowing of the oxen,* which Saul reserved after the spoil of Agag; which proclaims the sin, but does nothing towards its cure.

5. Repentance glorifies God. For if God is glorified in the sun and moon—in the rare fabric of the honey comb, and in the discipline of bees; in the little houses of the birds, and in the curiosity of an eye; much rather will he be pleased to behold himself in the glasses of our obedience, in the emanations of our will and understanding.

RELIGIOUS.

AMERICAN SUNDAY SCHOOL UNION.

The speakers at the annual meeting of this Society on the 22d ult. were the Rev. John L. Dagg, of the Baptist church, Philadelphia; Rev. Dr. Rice, of Virginia; S. Wilson, Esq. of Utica; Rev. G. W. Ridgeley, of the Episcopal church, Philadelphia; Rev. William Yates, Baptist missionary from Calcutta; Dr. Meigs, of Philadelphia; and Rev. Mr. Merwin, of the Methodist church in the same city. The Report was read by the Rev. Dr. Ely. Although the general facts were communicated last week in a letter from our correspondent, we are persuaded the following particulars will be read with interest. They are copied from the Philadelphian.

Since the anniversary in May last, they have published 11,000 Tracts—1000 Hymns in sheets—3000 Teacher's Manuel—6,500 select Scripture Lessons—10,000 Alphabetical cards—2,500 Class books—2000 Bible Questions—484,000 Premium books—2000 Teachers Hymn books—23,000 Sunday School Magazines—2000 Teacher's Guide—4000 Testaments—2000 Reference Testaments—2,500 Reports—11,500 Decalogues—606,000 Tickets—17,000 Primers—4000 Catalogues—10,600 Spelling books—2,250 Regulations—48,000 Catechisms—35,000 Hymn books—and 189,250 other publications;—making 1,616,796 publications, which added to those issued by the Society in the two preceding years, make a grand total of 3,741,-849.

The circulation of the American Sunday School Magazine, has much increased, and the edition now consists of 2,500 copies monthly—of the smaller Magazine 10,000 copies are printed monthly.

There are now established in different parts of the United States, in whole or in part on the capital of this Union [illegible]

MAINE.

The Maine Sunday School Union has 16 Auxiliaries, about 1500 teachers, and 6000 scholars in 100 schools. These form so small a portion of the Sabbath Schools in the state, that no probable estimate of the whole number of teachers and taught can be found.

NEW HAMPSHIRE

Has a Sunday School Union, embracing 70 schools from which they have received returns, and in which 649 teachers instruct 5,000 scholars.

VERMONT

Sunday School Union embraces 161 schools, 1,196 superintendants and teachers, and 6,767 scholars. They estimate the numbers not connected with their State Union at 80 schools, 600 superintendents and teachers, and 5,500 scholars.

MASSACHUSETTS

Has a State Union, from which no return has been received. Their annual meeting will be held the ensuing week. In 1826 they reported 81 schools, 835 teachers and 6078 scholars.

RHODE-ISLAND

Sunday School Union, embraces 16 Auxiliary Societies, 40 schools, 183 teachers, and 2,409 scholars.

CONNECTICUT

Sunday School Union, reports 81 schools, 1610 teachers, and 10,100 scholars. During the last year 141 of the teachers, and 127 of the scholars, have made a public profession of religion.

NEW-YORK.

Contains 31 Auxiliaries. Of these the New-York Sunday School Union reports 62 schools, 1095 teachers, and 6796 scholars. Increase during the last year, 13 schools, 321 instructors, and 1,795 pupils. In the same time 84 teachers and 54 scholars have professed religion, which, added to those of former years, make 380 teachers and 19[illegible] scholars—total 5[illegible]2. The New-York Female Union returns 40 schools, 354 teachers, and [illegible] scholars. During the past year, of these, 25 teachers and [illegible]8 scholars have professed religion—total of hopeful converts in connexion with them since 1816, [illegible]. The Western Sunday School Union includes 13 County Societies, which embrace 2[illegible] schools, 1,900 teachers, and 15,000 scholars. In Oneida county alone, the hopeful conversion of 400 Sunday School children and 100 teachers, is reported. Twenty other Societies in the State of New York report 272 schools, 1,331 teachers, and 12,190 scholars. Total in the State, in connexion with the American Union, 7[illegible] schools, 6,113 teachers, 43,912 scholars. Of these teachers 251, and of the scholars 401, making 652, have been returned as hopeful converts during the last year.

NEW-JERSEY

Has 33 Auxiliaries, 306 schools, 2,662 teachers, 20,459 scholars.

PENNSYLVANIA

Has 75 Auxiliaries, embracing 453 schools, 4094 teachers, 31,258 scholars. Conversions during the past year 92, of whom 61 were teachers and 31 scholars.

DELAWARE

Contains 7 Auxili[illegible] 226 teache[illegible]

[illegible] ...on [illegible] American

[illegible]CT OF COLUMBIA

[illegible] auxiliaries, embracing 25 schools, 333 [illegible]chers, and 2,813 scholars. Hopeful conversions during the past year, 22 teachers and 3 scholars.

VIRGINIA.

Only 18 out of 24 Auxiliaries have made reports to the Union. There are 46 schools, 520 teachers, and 3,640 scholars. Hopeful conversions during the past year, 6 teachers and 7 scholars.

NORTH CAROLINA

Has 8 Auxiliaries, containing 43 schools, 379 teachers, and 2,407 scholars. Hopeful conversions during the past year, 6 teachers and 9 scholars.

SOUTH CAROLINA.

Seven out of 14 schools belonging the State Union have reported to the State Auxiliary. These 7 schools have 150 teachers and 914 scholars. The whole number of shools in the State connected with the American Union, is 20; containing 174 teachers, and 1,260 scholars.

GEORGIA

Reports 5 Auxiliaries, 52 schools, 236 teachers, and 1,920 scholars. Hopeful conversions during the past year, 13 teachers and 11 scholars.

ALABAMA

Reports 2 Auxiliaries. In this State there are 5 schools, 32 teachers, and 215 scholars.

LOUISIANA

The Sabbath School at New-Orleans has 13 teachers and 55 scholars. Three teachers have become hopefully converted during the past year.

TERRITORY OF ARKANSAS.

The Dwight Mission Sunday School has 8 teachers and 67 scholars. One teacher has recently professed faith in Christ.

TENNESSEE.

No returns have been received since last report. There were then three schools. 36 teachers, and 261 scholars.

KENTUCKY.

Seven Auxiliaries in this State report seven schools, 69 teachers, and 597 scholars. Six other schools not connected with the Union, contain 560 scholars. There are auxiliary in this State, 9 schools, 113 teachers, and 722 scholars.

MISSOURI AND ILLINOIS.

The report of the "General Sunday School Union," for 1827, states that more schools are now in operation than were reported last year—but they cannot state the number of additional teachers and scholars, by reason of defects in their returns. Their report of 1826 to the American Union, returns 106 schools, 472 teachers, and 3,697 scholars.

INDIANA

Has a State Union, but no returns have been received except from Indianopolis. The school there contains 43 teachers and 296 scholars. Hopeful conversions during the past year, 2 teachers.

OHIO.

Six Auxiliaries return 13 schools, 204 teachers, and 1,263 scholars.

THE TERRITORY OF MICHIGAN

[illegible]

Sixty-three Auxiliaries have been added during the past year, making 463 which have been recognized by the Society. Of these, 101 have been discontinued or united with larger Auxiliaries. There are now connected with the American Sunday School Union, 362 Auxiliaries, 2,415 schools, 22,291 teachers, 159,246 scholars. Increase, 2,993 teachers, 24,172 scholars. Whole number of hopeful conversions during the past year, 1,481; 723 of whom are teachers, and 758 scholars. Excess of hopeful conversions over last year, 481. Add these to the 4,000 hopeful converts before returned, and the amount is 5,481.

GENERAL AGENT.

The General Agent in discharging his duties, has already travelled more than 5,000 miles, and has collected $3,665 79, of which $1,300 have been left with the managers of local depositories.

AMERICAN BIBLE SOCIETY.

EXTRACTS FROM ADDRESSES AT ITS ELEVENTH ANNIVERSARY.

His Excellency Gov. Clinton, one of the Vice-Presidents.

When we consider the objects of this Society—when we refer to the men who founded it, and view the men who composed it, we had a right to anticipate the success which has attended its course. This is the Eleventh Anniversary—and every year has borne testimony to the extension of its area, the augmentation of its component parts, the increase of its fund, and the diffusion of its concomitant and accumulating blessings.—Its end is celestial. It looks down on man for his good, and it looks up to heaven for its blessing. It reverses the dreams of heathen mythology, and extends upwards the golden everlasting chain which binds together the earth and the heavens. Like a shining Pharos on a tempest beaten promontory, it sends forth a saving light, which carries us securely through the storms that [illegible] our bark on the ocean of time. With [illegible] high destinies, with such exalted ends, who [illegible] not lament a decadence or extinction? [illegible] would not afford the means of preservation and perpetuation; and apply the most energetic exertions of liberality and wisdom? There [illegible] in the elements, in the composition, or [illegible] administration of this Society, which ought [illegible] the jealousy, or excite the suspicion, of [illegible] rigid sectarian in religion or in politics: [illegible] founded, and has been supported, by men [illegible] creeds—it looks with an equal eye on all [illegible] able followers of Christ; and it distributes [illegible] equal hand the benefits which spring [illegible] its bosom. It acknowledges no superiority [illegible] superiority of piety and wisdom; and it [illegible] of no distinctions but those which grow [illegible] the improvement of the human character. [illegible] pedestal to be on earth, its apex reaches [illegible] the heavens. * * * * *

In ancient times all knowledge was either experimental, traditional, or deposited in scarce and costly manuscripts. The power of public opinion was then confined within as narrow limits as the depositories and means of information. There was no system of general instruction to enlighten the body of the people, and there was no channel of information except the [illegible] philosophy and the seminaries of oracles, the church [illegible] illuminated the hours to the great world [illegible] Prove me now herewith, saith [illegible] [illegible] the windows of heaven and [illegible]

[illegible] or concealed or partially exhibited.—But now that public opinion has an ascendancy co-extensive with civilization, and rules the rulers as well as the ruled, the throne as well as the cottage, and there is no man above or below the influence of this Archimedian lever, which moves and controls this world: it is important that the truths and principles of our holy religion should be infused into the movements and operations of a power so mighty and transcendent.—Systems of general education, and a diffusive spread of Bible Societies, are therefore necessary for the tranquillity, good order and liberties of mankind. We are on the verge of events greater than the astonishing ones which have occurred within our times; discoveries vast and stupendous—institutions deeply connected with human amelioration, and events of unprecedented character may be expected. The fountains of intellectual, moral and religious light, which are now concentrated within comparatively narrow boundaries, will overflow the world, and humanity, throwing off its fetters and rising above its incumbrances, will be ennobled as well as disenthralled.

Rev. B. B. Smith, of the Episcopal Church, Vermont.

The promotion of Christianity, and the circulation of the Scriptures by means of Missionary & Bible Associations, are certainly making large and glorious conquests over the powers of sin and darkness. But here, as in every thing else, agents and means devised and employed by human wisdom and zeal effect nothing for the cause of truth, compared with God's own, vast, secret, and incomprehensible plans for its advancement. By means of Societies managed by earthly agents, no broad land has yet been made to throng with Christian people, to teem with benevolent institutions, and to be adorned with numberless temples consecrated to the worship, of our Lord and Saviour. But, within the short space of little more than two centuries, Jehovah has himself achieved more for his own cause, by the system of colonization, than human means combined directly for that purpose, were likely ever to have effected. This whole continent has been reclaimed from its native wildness, and from its savage possessors, and peopled, at least, with nominal believers.

And to all these colonies, as this nation was broken from the richest parent stock, so is it the most illustrious example of the triumphant energy of the plans of God for the diffusion of his own truth. Already ten millions of Christian people occupy the same territory so lately possessed by a scattered, degraded, and savage population.—And the cross has triumphed here to small extent, compared with the prospect of its conquests over wider and fairer portions of our country yet unreclaimed, and over generations of its countless population yet unborn. If the stream of boundless western emigration only carries along with it the Bible, the Sabbath and the Christian Ministry, the cause of the Redeemer will enlarge and strengthen in a ratio a hundred-fold more sure and rapid, than by the aid of ten thousand human associations.

Rev. Mr. Eastburn, of the Episcopal Church, New York City.

[illegible] peded, and ever will impede its progress. I speak not, sir, of the weapons of infidelity, be they steeped in their blackest poison; for the shaft of ribaldry and of blasphemy, finds, blessed be God, an immediate antidote in the minds of social order, and domestic purity, care they ever so little about the religion of the Redeemer. Let the unbeliever do what he may in this department of his labours, and we defy him. Let him even, as he has done, take the Gospel histories of this book of Revelation, and make them the subject of obscene and vulgar ridicule. Let him even, as we have seen him doing, go so far as to indite upon the very title page of his Tracts, that motto with which the painter attracts the eye of reverence and of sorrow to the agonies of the Saviour's crucifixion, and then expose this offspring of diabolical malignity in the very windows of our cities and villages. Let him do this: and mischievous though he may be, he has not yet reared the most formidable obstacle with which the friends of the circulation of God's Word have to contend. No, sir; we have to struggle now, and shall have in days to come, with what is worse than all this; a spirit of indifference among men to the best interests of their fellow beings, and to this and other great agents which so effectually promote them, far more fatal than any opposition. And to counteract this lethargy, we shall require, and must accordingly seek for, the continued assistance of that gracious Being who has hitherto crowned us with blessings. None within this place needs to be told, that the great mass of mankind care nothing as to the spiritual wants of their fellow creatures, though these wants speak to us with a voice that might melt the very rocks with its tenderness. He will persuade himself, and persuade others, that the Bible is a gift whose free circulation, instead of being a blessing, is a means of universal demoralization; because, being despised, undervalued, and bartered away, it strikes at the very root of that reverence for God, and for his Scriptures, which it was designed to promote, and thus, rather than leave himself without excuse for his own sapineness, he will prefer to pronounce that the enlightening Spirit of God cannot accompany his own messenger. Another will tell us that the work of illuminating the heathen with the light of truth is entirely superfluous labour; because no good reason can be shown, if men have lived for centuries past without the Gospel, why they should not remain undisturbed for centuries to come. Yes, sir; and yet this sophistry finds its way, and spreads with contagious influence from individual to individual, and from city to city, of our widely extended republic. May I not then truly say, that if we are to surmount this tremendous obstacle of human lethargy, we must do it by some higher agency than our own prowess or strength? It is the arm of Omnipotence that must break through the serried phalanax that confronts us: and upon that arm each one of us must hang with the dependence of men, who feel that of themselves they can do nothing.

Rev. Mr. Bourne, Baptist Missionary at Honduras.

There are a few facts, which have come under my own observation, that I will take the liberty to relate, which, while they ought to excite our gratitude, should increase our exertions. In that [illegible] ceeded— [illegible] section of Central America, where I have had the honour and privilege of labouring, I have met with numerous applicants for copies of the Holy Scriptures, which but for this, and similar institutions it would appear difficult to conceive how they could have been supplied. Some few months since a Roman Catholic priest called upon me. In the course of conversation, I learned that though he had travelled many miles, mostly in the interior of the country, he had been destitute of a copy of the Scriptures. I accordingly presented him with one for which he expressed his thanks, and offered his services gratis, to promote the distribution of the Scriptures in that region of the country where he usually resided, promising occasionally to correspond with me on that subject. About twelve months since I visited a Spanish port in the neighbourhood of the settlement where I usually laboured, and here also a number of applications were made for copies of the Scriptures; the priest in this place had sold several hundred copies of the Scriptures, but he being now removed I arranged with a merchant of accredited integrity, who willingly engaged to act the part of an agent without any remuneration for his services.

A particular friend of mine, in visiting the city of Guatemala, had taken with him a number of copies of the Scriptures, with some Tracts, and other religious works in the Spanish language: these had to pass under the inspection of the highest dignitary of [illegible] in that place, and when they were [illegible] it was with a request [illegible] be favoured with [illegible] expressing his reasons [illegible] his favorable disposition [illegible] the residence of [illegible] ved almost daily [illegible]

Rev. Dr. Milnor, of the Episcopal Church, New York City.

In view of the unprecedented addition to the number of our inhabitants in past years, contemplate the certain prospective increase, and say whether there be not need of more excitement in the cause of the Bible than has yet obtained.—When the circumstances under which a part of that increase is taking place are considered, if we would not have the light of life extinguished in some of the fairest portions of our land, we must combine with the other means of its prevention, that which stands pre-eminent among them, the distribution of the Bible. For, highly as I appreciate the efforts of Christians in the prosecution of missions, and the spread of religious Tracts, and the establishment of Sunday Schools, (all blessed instruments of good,) I place this institution in a rank above them all. The Bible must be the basis of the teachings of a living ministry, and is essential to its full effect. Religious Tracts derive from it all their doctrinal and preceptive inculcations, and to the Revealed Word, as the standard of moral and religious truth, they must make their appeal. Sunday Schools cannot effectively be sustained in all the plentitude of their usefulness, unless through this Society, and its Auxiliaries, they be competently supplied with this best of books. O then, let ministers and people awake to the importance of this object. Let the former make it the sub[illegible] or your great responsibility, if you are supine or indifferent, while thousands of your fellow-men, bone of your bone and flesh of your flesh, are perishing around you for lack of knowledge; of that knowledge which God has given you the power to communicate, by promoting far and wide the destribution of his Sacred Word? Shall we not all endeavour to have excited in our minds, somewhat of that holy enthusiasm which I am told (for I had not the happiness of being present) inspired every heart at the formation of this Society, when its constitution was adopted with an acclamation that almost shook the building in which its honoured founders were convened? Let individual beneficence be manifested, in a large accession to the number of our Directors and Members for life. Let every congregation honor its pastor with one or other of these distinctions, and its bestowment be a new and animating incentive, to his more lively engagement in our cause. Let the more wealthy be importuned to still larger gifts, out of the abundant means which God has confided to their stewardship, and of which he will require an account. Let Auxiliaries be established in every county and town, where they do not exist, and let those that have sunk into lassitude and dropped or lessened their exertions, re-organize and possess themselves anew of the spirit which first led to their formation.

Rev. Mr. Yates, Baptist Missionary at Calcutta.

"I hold in my hand three books which have been regarded as Bibles in the different parts of the world. The first is the Geeta, a shastra of the Hindoos, which is greatly admired by that numerous race of people. I have read and examined it with care, and can testify from such examination, that it is more calculated to promote the misery than the happiness of men. Here Vishnu is represented as teaching his disciple Arjun to enter on the murderous deeds of war, and as enforcing his exhortations by arguments which destroy all human responsibility, and beget in the soul a morbid indifference to the nearest and dearest connexions in life. Here the god represents himself as the author of those bloody deeds which have spread desolation over the face of the earth, and at the same time teaches that these lameatable scenes ought not to be regarded as a matter of lamentation by a wise and steady mind. Infidels in Europe used to fancy that something noble would be brought to light, when the ancient works of the Hindoos should be known; lo! this is one of the greatest of those works, and how transcendently glorious does the Bible appear when contrasted with such a system!

The second of these books is the Desatir, or writings of the ancient Persian prophets. It ascribes some perfections to God worthy of his character, but it teaches to worship the heavenly constellations, to consider them as intelligent beings, and to use them as intercessors with God. It was probably through the influence of this system that the Magi, or wise men of the East were led to observe and follow the star which conducted them to Bethlehem. Much however, as it has been admired by sages, it contains no information how a guilty sinner is to obtain pardon and eternal life.

The third book is the Koran, the bible of the Mussulmans. It is viewed as a divine revelation by as many persons as the Scriptures: and by the ornaments upon it, you may judge how greatly it is admired. Its doctrines have made innumerable proud Pharisees, but have never made one humble Publican. The best parts of it have been taken from the Old Testament; some of those which have not, are in direct opposition to the spirit of the Gospel. Christ has said, love your enemies; but the false Prophet says, kill them (i. e. the infidels) wherever you may find them: the objects most to be pitied are thus devoted to destruction. What comparison will such a system bear with the Gospel of Christ? After a careful examination, therefore, of all the books I have met with in the East, claiming to be revelations from God, I would in reference to them all, adopt the language of Dr. Watts—

> Should all the forms that men devise,
> Assault my faith with treacherous art,
> I'd call them vanity and lies,
> And bind the Gospel to my heart.

COLUMBIAN STAR.

PHILADELPHIA.

SATURDAY MORNING, JUNE 9, 1827.

TO THE READERS OF THE STAR.

Various considerations have combined to induce the subscriber to relinquish his connexion with this paper. Other duties, more directly accordant with the object to which his life is devoted, require his attention.

His patrons will not, it is presumed, find occasion to regret the change, either in the editorial management, or the place of publication; and their good sense will justify him in omitting an ostentatious and unnecessary attempt at a formal valedictory. On them all, he wishes the richest of Heaven's favours may descend.

BARON STOW.

In assuming the direction of the Columbian Star, the subscriber has been influenced wholly by the dictates of his own mind. For such an undertaking, if any apology is necessary, he can find none either in the advice or importunities of others. The customary plea of desiring to be useful, and the impression which has selected this mode of serving the generation to which he belongs, in addition to his other avocations, have concurred to reconcile him to the toil and anxiety incident to the work before him. It is true that many of the friends and patrons of the paper have expressed a decided preference for this city as the seat of its future publication, and have inquired if there was no person here who would engage in the duty of sending it forth from this place. But even this circumstance may not weigh much in extenuating the undue confidence which such a proposition might infer, and it is therefore allowed no place among the motives which have led to the engagement. Without insisting, then, upon any superiority of pretensions, the subscriber has [illegible] acceptable service to his numerous friends and brethren in various parts of the Union, that he might possibly add a humble quota to the common amount of beneficial exertion in the cause of Christ; that he might promote the intelligence, happiness, and spirituality of that numerous and respectable body of Christians with whom it is his honor and felicity to be identified, and that he might be the humble instrument in giving currency and prevalence to truth.

He proposes to make the Star the organ of those discussions which minister to the edification of christians; which turn their attention from unprofitable controversy to the cultivation of charity and the milder graces, which inspire a virtuous ardor in the prosecution of noble ends, and tend to cement the integrity of union by the diffusion of correct sentiments. All principles, therefore, leading to disorganization, and all those projects on which their authors have placed the spurious stamp of primitive discipline, in order to make them more specious, will be excluded from the columns of the Star under its present management. At the same time, he will not hesitate to lend a strenuous support to those views, which form the distinctive features of the denomination to which he belongs. He will feel it incumbent on him to embrace every proper occasion to assert the claims of Apostolic usage, in reference to the constitution of the church, and the administration of the ordinances; but he would wish even on these points, to maintain only that regard to the truth of scripture, which may accord with a sober respect for the conscientious opinions of others, and may not imply the acrimony of party spirit. He is happy, to believe, that the time has arrived when the advocates of the most correct and unquestionable views, are no longer disposed to conduct their arguments in the spirit of invective and recrimination; when it is believed that the success of right principles is not secured by that ferocious zeal which deals out anathemas against all its opponents, and when those who wish to defend one side of a question, will find that a good life is the strongest argument, and that charity is the most persuasive eloquence. Of the age in which we live, this is one of the characteristics that looks with a benignant aspect upon the interests of the common cause. To all bigots and high sectarians, the feature to which he adverts is unwelcome in the extreme, being in their morose apprehension, the compromise of truth and the surrender of the whole ground to the enemy. It is pleasing to think, that the number of those who still retain the prejudices of an age now obsolete, is comparatively small, and that the enlightened benevolence of their brethren, assigns them their proper place, when it refers their exclusive tenets to generations now no more.

Let it not be thought, however, that he means to be liberal in a very abused acceptation of that term. To win the credit of liberality with some, it would be necessary to recede from the venerated tenets of nearly all the good men that ever lived, to adventure upon the assertion of innovations, hostile alike to the prevailing sense of the word of God, and to the holy strictness of a spiritual conversation. Whilst, therefore, he would not follow with implicit devotedness, the dogmas which have come down from our forefathers, he would not consign to an indiscriminate destruction, the fabric which holy men have constructed, and which, in their best judgment, they laid upon the "Foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner stone."

He hopes to treat with liberality and tenderness, all those who may honor the Paper with their contributions. Much of the interest felt in similar publications is derived from the matter furnished by an enlightened correspondence. The subscriber, accordingly, invites the friendly offerings of genius, of pious diligence, of religious intelligence, and of all other things possessing a useful tendency. He trusts that many of his distant brethren in the ministry, as well as those who are near, will consecrate an occasional fragment of their time to the service of the cause.

On the subject of Missionary endeavor, he will speak both from feeling and judgment, a decided language. The proposition for making the gospel known to all the world, is no longer asking proof with the genuine sons of Zion. It has grown into a maxim, is now incorporated into every creed, and rests upon the stable basis of unquestioned duty. Should there be any, bearing the name of christians, who continue to assert a contrary sentiment, they furnish within themselves a most deplorable, and yet practical evidence of the necessity of missionary exertion; for had such efforts been carried to the full extent, these very characters might have fallen within the scope of their beneficial operations. Surely no people need more the self-denying labors of the missionary, than those who so far deceive themselves, as to imagine that such labors are worse than useless. One of the first objects of missionary toil, then, should be to convert christians to a right spirit on this subject.

If it might be possibe, the undersigned would gladly keep a friendly eye upon the cause of education. It is true that disaster seems to have waited upon some past attempts. An excitement has been kindled, and friends have been sanguine. A spirit, which augured well for the interests of literature among us, had begun to act. But there is now reason to fear that the feeling has subsided, either into hostility, or to difference, and that the reaction of the principle will make all that has been attempted worse than nothing. He would still hope, however, that there is sufficient power and concert among his brethren, either to secure from total frustration the plans already in operation, or else so to modify them both in form and substance, as to make them effective of the desired end. He fears there has been too much of the *vis consilii expers* in past expedients, and thinks it is now time to appropriate the truth which has been bought at so dear a rate, to plans of future usefulness.

W. T. BRANTLY.

Should any of the subscribers to whom this first Number from this city is sent, think proper to discontinue taking the paper, they will oblige us, by returning it without delay by mail, and their names shall be immediately erased. As, however, such persons may receive several numbers before we can be informed by the return of the first, of their discontinuance, they are requested to return all that may be received in like manner. To agents we make the same allowances as heretofore, that is, six copies for five paid for. As we have nothing to do with the claims of our predecessor, all dues to him will of course cease with the number preceding this. Our year commences with this number, and whilst we have stated the price of the Paper, at $3 per annum in advance, we will in all cases accept $2 50 if forwarded immediately, on the receipt of *our* first number. The $2 50 will be a convenient amount to send in Bills—provided 2, 4, 6, 8, &c. subscribers join in making a remittance. We trust our distant friends will give due attention to this. None may be afraid of paying a year or any time they please in advance, lest the Paper itself should fail, since it is the property of a public standing body, and will be certainly carried on under their sanction. Those who have paid the whole of the present year in advance will have the Paper sent them.

COLUMBIAN COLLEGE.

We were struck with the notice which appeared in the last Star, in relation to this institution, from its friends in Camden, S. C. The designation of a day of special prayer and fasting for it should not be regarded, in our apprehension, as a whimsical proposition. The alarming state to which it is reduced, and the unavoidable ruin and confusion which must speedily ensue without relief, are considerations sedate enough for prayer and humility. We are aware that it is now a question whether any efforts can avail to obviate the impending crisis, and for ourselves we must admit that it is at all times easier to originate a new interest, than to raise a sinking one. The Columbian College seemed to commence under favourable auspices,

and to be fostered by the early and hearty consent of the leading brethren among us. It has, however, done nothing. Even before dissension and dispute began among those who had the management of affairs, the records of collegiate membership were extremely meagre, and the whole impetus of the design had brought neither moral nor literary emolument, to the denomination for which it was intended. We presume not to say whose fault this has been. But one thing we may say, and that is, that we do not think the whole heft of the odium should be turned upon any individual: and that the community to which we belong do look to us as a denomination to repel, by our effectual interposition, the shame which must follow failure. Let all measures then which have led to the present embarrassments be forthwith discontinued; and let all men who have had any hand in dragging down the Institution to its present humility, separate themselves wholly and forever from all participation in its direction, let *all* the Trustees come together, and follow the example of the friends in Camden, S. C.; and let them send out an appeal to the whole body of the denomination, in a tone and spirit which shall evince the ardor of decided and energetic action.—Such a course might bring an effectual, though a tardy rescue.

It is understood that the following gentlemen composing the committee on the affairs of the College, are called to a meeting to be held in Washington City, the last Wednesday in this month, viz:—Rev. R. B. Semple, Va. Rev. Dr. Bolles, Mass. Rev. Elon Galmba, N. Y. Hon. James Thompson, Pa. and W. T. Brantly, Philad.

For the Columbian Star.

RICHMOND, MAY 22d, 1827.

To Messrs. William Ruggles, A. Caswell, and Thomas J. Conant,

GENTLEMEN,—It has been a source of much regret to myself, that a part of the Circular issued in this city, on the second day of last month, touching the affairs of the Columbian College, has made an impression upon your minds very different from the design of those, whose names are affixed to it.

The remarks prefatory to its insertion in the Columbian Star, in which, the Editor speaks of 'implications' and 'sentiments,' the responsibility of which, he disclaimed, created in my mind surprise as well as regret, that the Circular had been misunderstood, and almost induced me to attempt an explanation.

Your letter of the 27th of April, addressed to Rev. Dr. Semple, Chairman of the Committee, which issued the Circular, so clearly indicated your misapprehension of the design of the Committee in that paragraph which you quote and object to, that I actually wrote an explanation. But my unwillingness to appear in public, connected [illegible] on the subject, determined me to retain it in my possession. Nor, is it probable, that you would be troubled with this communication, had not the last number of the Star, contained a reference to that Circular, which evidently shows, that you did not, by any means, receive the ideas intended to be conveyed by the Committee. It is in these words: 'To this illiberal imputation, i. e. a design of those gentlemen who resigned on the 6th of March, to take the College out of the hands of the Baptist denomination, the faculty were represented, in a Circular, issued at Richmond, as giving their hearty concurrence."

[illegible] apology for writing, upon my individual responsibility in this case, were necessary, I [illegible] say,—that the members of the Committee cannot be conveniently consulted, that, if they could, I feel persuaded from my knowledge of their views and feelings when they wrote, that their surprise and regret have been as great as my own—and, that if it were otherwise, I [illegible] as one of that Committee which issued the Circular, to be understood, by all those, whom, [illegible] way it effects.

There are several particulars, in which you [illegible] impressions, than any intention to make [illegible] nothing was more foreign from ourselves. [illegible] be necessary, here, just to insert that [illegible] the Circular, *our* sense of which, you did [illegible]ve.

'[illegible] hindrance of the subscription, it is believed, has arisen from want of harmony in the Board of Trustees, and from a fear entertained by some, that the College would pass from its connexion with that body of people by whom it had been brought into operation: it is, therefore, gratifying to be able to state on good grounds, that perfect harmony now pervades the Board; that a hearty concurrence on the part of the faculty has been secured; and no apprehension needs [illegible] be entertained, either that this concert of [illegible] and effort will be broken up, or, that the Institution will go into other hands.'

In your reply, you remark, 'the *fears* alluded to, have reference, we presume, to those gentlemen, who resigned their seats in the Board of Trustees, on the 6th of March; and who had been elected, &c.' 'and so far from concurring in the *imputation* conveyed in the Circular, we have ever regarded them, as far above such *motives*, and as entitled to the highest confidence, &c.'

My explanation is, that 'the fears alluded to, had reference,' not to any of those 'gentlemen,' for, at that time they had no place in our minds; but to friends of the College, in the South, who were apprehensive, that although they might subscribe, if a sufficiency should not be obtained to extricate the College from embarrassment, it would at last be sold for payment of its debts, and their subscriptions would prove unavailing.

And certainly, our expression of an opinion, that such '*fears*,' had been '*some hindrance to subscriptions*,' conveyed no '*imputation*' concerning any gentlemen whatever.

Our expression, 'hearty concurrence on the part of the faculty,' we did not design to involve the idea that the faculty 'exercised, or wished to exercise any control over the financial concerns of the College.'

Yet it seemed to us, that it would not be to '*assign*' to the faculty a '*place*' which they '*could not consent to hold*,' merely to mention what we understood, viz. that they were disposed, notwithstanding the embarrassments of the Institution, to continue in their office, and by their effort and influence to endeavor to sustain the College. This is all that we meant by 'hearty concurrence on the part of the faculty.'

Permit me to add, that my mind has never been able to recover itself from the impression made upon it, when first I read your letter to Dr. Semple, viz. that you had unconciously identified the contents of our Circular, with '*implications*' and '*sentiments*' and '*imputations*,' from some other source, and a source of which we have no knowledge; but, it has given me much pain, that any part of our Circular, which was intended to '*implicate*' no one, nor to make '*imputations*' or ascribe '*motives*' to any one, should have been so entirely misunderstood. The *exclusive* object of the Circular, was, in as polite and friendly a manner as possible, to attempt, to aid the interests of the College, without censure upon any one. Yours respectfully,

H. KEELING.

For the Columbian Star.

MORDINGTON, KING & QUEEN CO. VA. MAY 17, 1827.

Messrs. Ruggles, Caswell & Conant,

GENTLEMEN—Your publication of April 27, in the Columbian Star, did not reach my hands until a day or two past. It so happened, that my paper of that week failed, as also did those of all my neighbors. Hearing, however, of this publication of yours, I procured the paper now before me of a friend, some 8 or 10 miles off.

To a man of sensibility it is exceedingly mortifying to be dragged into the public prints in a matter of controversy. A great American compares the being drawn into the newspapers even by way of applause, to being placed upon the gridiron. I feel it so in the present case. And may I ask you, Gentlemen, was it fair, was it in the spirit of kindness, which you profess to entertain towards me, to introduce my name before the public as you have done, without once asking an explanation of what you deem the offensive parts of our circular. And this is the more galling, as an opportunity to explain would have done away all your apprehensions. I, for one of the Committee, (and I think I can answer for the rest also) can solemnly declare that the sentiments and imputations which you ascribe to us were never once thought of. Even after I heard that the faculty were displeased, I could not imagine what it was that displeased them, and after racking my fancy to the utmost, it did not once enter my brain, that it could be understood that we meant to cast imputations upon the Gentlemen, who, as Trustees, had resigned their seats in the board. We all knew the party heat that prevailed in Washington respecting the College, and we sedulously avoided saying any thing that we supposed would touch party feelings. Our object, our sole object, was to save the College, and we hoped that a recommendation from us might induce subscriptions. If I may offer an explanation of my understanding of the expressions "a fear entertained by some that the College would pass from its connexion with that body of people by whom it has been brought into operation," it is simply this. The college corporation owed a sum of at least $50,000 above their resources. I supposed that [illegible] scription, the College would be sold to pay the debts. This fear I had long before the ex-trustees were put into the Board. Light is not more opposite to darkness than my mind is and was from casting any imputation upon those Gentlemen. As a friend to the College, I felt myself obliged to them for their exertions to save it. The fact is unquestioned, that the Board was not harmonious, and with the views that the minority entertained, (honestly as I believe) I think they were right to resign, and if I may be allowed to consider the majority as honest also in their views, I think they were right to fill the vacancies thus created with men whose views coincided with their own. I ask, can not good men honestly and virtuously differ as to the best mode of conducting any laudable scheme? And are those who have had no hand in their differences obliged to take sides and condemn the opposite party? In this case, I candidly believe, that both sides were actuated from upright motives, and I am quite astonished that you should have interpreted our expressions to mean any thing else.

To conclude, Gentlemen, I must be candid to confesss, that I do not receive *in the spirit of kindness* your dragging my name into this controversy without first asking an explanation, nor are my feelings at all alleviated by your singling me out from four others, as worthy men as any in Virginia. It was my pride or rather my consolation to be conjoined with such men in so laudable an undertaking and if any blame is to be attached to what we have done, I am sure they will not shrink from their share. I must also be candid to say farther, that I can see no propriety in your so hastily resigning your places in the College on such frivolous grounds, and that too, after you had agreed, as you confess, to remain in and to continue to perform the duties in your several departments. It is true, you say, conditionally, but you do not tell us what were the conditions. I must, however, be safe in saying, it could be no condition that R. B. Semple and others in Virginia, should cast no imputation upon the ex-trustees. Now, sirs, if these imputations were clear and plain, instead of not existing at all except in imagination, it would seem strange, very strange, that you should resign your places which you had agreed to hold, because a few individuals in Virginia cast imputations upon gentlemen as capable of defending themselves as you can be to defend them. While the College continued its operations it buoyed our hopes of saving it, and the friends of the College thought it kind in you to hold on until an effort could be made in its behalf. But, alas, you have dashed all our hopes from that quarter. May a gracious and kind Providence raise us up more efficient friends.

R. B. SEMPLE.

P. S. The above remarks have been written without any consultation with the other members of the committee. They, of course, are not responsible for any of them. R. B. S.

AN AFFECTING INCIDENT.

A woman of advanced age and very humble appearance, lately presented herself among the anxious inquirers in one of the Baptist churches in this city. In relating the exercises of her mind she stated, that she had lived in the entire neglect of eternal things until a late period. Her mind, she said, had been roused to thoughtfulness and repentance, by an afflicting stroke, which had deprived her of her youngest child, a little girl six years old. This child had belonged to a Sabbath School, and just before her death when to all appearance she had sunk too low to be capable of utterance, seemed to awake and said to her mourning mother; Mother I have two Sunday School tickets, and one of them has, "Come unto me all ye that labour and are heavy laden, and I will give you rest." The poor mother is now a follower of Christ, and dates her first serious impressions from the above affecting incident.

PASTOR.

REVIVALS.

NORTHAMPTON, Mass. May 1, 1827.

I have spent most of the time for seven weeks, in Cummington. The Baptists have a well finished house in the village, and a respectable church and society, but no Minister. It early became evident that a work of grace had commenced. A few were much impressed. The work is spreading in different directions in town. Some *nights* spent in prayer, have been signally blessed. About twenty have expressed hope. A number of the Academy scholars from different towns have shared in the blessing.—*Ch. Secretary.*

Revival in the Baptist Church in the Bowry, N. Y.

Extract of a letter from the Pastor to the Editors of the New York Observer.

"About forty persons, among whom are several heads of families and many promising young men and women, have already been made the hopeful subjects of this revival. Their convictions in almost every instance were so pungent and distressing, and their conversion so marked and decisive, as to convince every observer, that such operations must be the marvellous doings of the Lord. The gracious work still seems to continue, with increasing interest and efficacy: and the number of anxious inquirers is greater than at any preceding period. We know not what will be the result; but hope and pray that we may have still more abundant reason to rejoice in the *excellence of that power which is not of man, but of God.*

I close by remarking, for the encouragement of others, that God has evidently commenced this good work and plucked these precious souls as brands from the burning, *in answer to prayer.* And I am confident, that if all the Lord's people in New York were to send up their united supplications to the Father of Mercies, their prayers would soon become a greater terror to the adversary of souls and of evildoers, than all the civil laws that can be ordained; and receive an answer in the conversion of our dying fellow men. The gracious work has, I believe, commenced in various sections of the city.

From the Repository and Observer.

DAVID DALE.

MR. EDITOR,—Since noticing the communication in your paper respecting Mr. Owen, I have had some propensity to rectify a small mistake which that article contains. Instead of being an *Overseer* of the cotton mills at New Lanark, Mr. Owen, if not the exclusive, was at least the chief *Proprietor*. They came into his [illegible] fering this correction, to introduce to your readers a brief account of that very extraordinary man. I have often wondered that little or nothing should have been written concerning him; I mean on this side the Atlantic; as few men of the past generation deserved to be held in more grateful remembrance. He arose from very small beginnings to be the richest Commoner in Scotland, and what will interest many of your readers still more, maintained through life, consistent and ardent piety. In his early years, he embraced the opinion that churches ought to be composed of penitent believers. However general that thing is at this day, at that time there was hardly a single church formed on that principle in the kingdom of Scotland. Mr Dale withdrew from the national church, and associated with a few persons, who, like himself, were ardently desirous of purity of communion. They formed into a church. He became their Pastor; built a place of worship in Glasgow, chiefly at his own expense, and continued in the pastoral office till death. A more interesting scriptural pastor, I never heard in my life; yet his character was not exclusively clerical. During one part of the day, you might see him superintending the concerns of his extensive Ware-house. At another you might see him acting as the President of one of the largest Banking institutions in Glasgow; at another, you might see him occupying the seat of Justice as one of the chief Magistrates of the city; and in the evening, you might hear him deliver, from his small pocket Bible, [illegible] of the most lucid discourses you could ever hear from the mouth of man.

In deeds of benevolence to individuals and societies, he was unbounded; that, not only to such as harmonised with himself in religious opinions, but to all who applied to him to be suitable objects of charity, was very liberal to poor societies in different parts of the kingdom when erecting places of worship, although of different denomination from himself. A familiar acquaintance [illegible] once, how he could stand it, and expend so much of his property in charities. O, said he, I keep a *small shovel*, with which I shovel some property; but the Lord keeps a *large* one, with which he shovels it in.

Mrs. Dale, towards the [illegible] life, embraced Baptist principles. She [illegible] herself as a member to the only Baptist church at that time in Glasgow. As she was infirm, she stated to the church that she [illegible] not sustain the shock of immersion in [illegible] water, and wished the privilege of being baptized in *warm* water. On this subject the church [illegible] agreed. The majority decided against [illegible] request. The minority thought it reasonable forbearance was not admissable. A separation took place. The minority formed a small [illegible], and chose a Pastor, who baptised Mrs. Dale in a warm bath, and took the name, or were stigmatised by the appellation of the *warm water Baptists.*"

It is, to the writer of [illegible] communication, one of the mysteries of Pro[illegible] that the princely estate of such a man [illegible] Dale, should fall into the hands of [illegible] Owen. The life of the one was spe[illegible] the brightest lustre on the g[illegible] and Jesus Christ,—the other is [illegible] endeavouring to prove th[illegible] not only a "cunningly," but a [illegible]al Fable.

From the Philadelphian.

MR. HEWITT'S ADDRESS.

The interesting appeal of the Rev. Mr. Hewitt, agent for the American Society for the Promotion of Temperance, to the General Assembly of the Presbyterian Church, at their late session, noticed in our last number, and which has since been in substance repeated in several of our congregations in this city, has, we believe, awakened a new and deep interest in behalf of the association, whose cause he so ably pleads, which will not soon be extinguished. We were not aware of the possibility of presenting a body of facts and calculations, so alarming, on the subject of the desolations of Intemperance. The conviction, that the scheme of operations adopted by the Society, is, on the ground both of sound reason and observation, the only efficient one, must be irresistible. Sober men must be *kept* sober, by totally abstaining from the use of ardent spirits, or no just expectation can be indulged, that one generation of men after another will not appear on the stage of life, an increase of *drunken* men—The necessity of the adoption of the motto "Touch not, taste not, handle not" is well enforced by the remark, that, let (say) 20 men be selected, who swallow the *liquid fire*, and be graduated according to the quantity used by each, beginning with him, who only sips occasionally,—the first shall be a sober man, and the last a drunkard, *yet between any two of them, standing side by side, there shall be no discernible difference.*—In connection with the above, we make the following extracts from an able discourse on this subject, recently delivered by the Rev Andrew Rankin, at Thornton, N. H.

"Admitting that there should be no increase of intemperance within a year entire abstinence would save, for useful purposes, fifty-two millions of dollars, twenty thousand persons from sickness, and ten thousand from all the horrors of the drunkard's death; and it would prevent inconceivable wretchedness in this world, and in the next, much eternal weeping and despair.

The expense of the national administration is about twenty millions of dollars; what is expended for ardent spirits in one year, would support the national administration more than two years and a half.

The nation would consider it a great relief, to be released from the tax necessary to support its administration; now let them dispense with ardent spirits for five years, and they would have sufficient to support the national administration, and have one hundred and sixty millions of dollars in bank.

The number of ministers necessary to supply our country, supposing it was, at the present time a moral wilderness, giving each minister the charge of a thousand souls, is eleven thousand and five hundred; and the money expended for ardent spirits, would support one hundred and four thousand ministers, giving each minister a salary of $500; that is, since there are now more than five thousand ministers in the country, it would supply our present need at home, and give to the heathen ninety-eight thousand preachers, i. e. it furnishes the means of grace to nineteen millions and a half of immortals now dwelling in the region and shadow of death. In this way, nearly one sixth of the heathen, would, during the current year, be placed under the sound and amid the blessings of the Gospel, and [illegible]

The present annual expense for intoxicating liquors, would erect ten thousand four hundred meeting houses, allowing that each meeting house cost five thousand dollars. It would found one hundred and four Colleges, with a fund of half a million of dollars each. It would support during a year, allowing to each individual, one hundred and twenty dollars, four hundred and thirty-three thousand, three hundred and thirty-three, pious young men in the study for the ministry—or, it would support during the whole course of the study, preparatory to the sacred office, giving each individual one thousand dollars for that purpose, fifty-two thousand young gentlemen—it would furnish so many ministers.

In 1821, it was stated that the annual expense of intemperance to the United States, was twenty-two millions; in 1823, thirty millions; and in 1826, fifty-two millions of dollars! Thus rapidly the evil has been growing till it has become such a gigantic foe, that this mighty republic is in danger of being crushed by it! And to this day, the nation and most of the people of God are slumbering over it! But the time has come, when Heaven and Earth call on every patriot and every soldier of the cross to make a united effort, to put an end to the existence of the insidious common enemy.

GENERAL INTELLIGENCE.

The General Assembly of the Presbyterian Church closed its sessions on Wednesday evening of last week, without transacting any further business of general interest, excepting the adoption of the pastoral letter, drawn up by the Committee appointed for that purpose. Its appearance, at present, in our columns would perhaps be an improper anticipation of its publication in the printed minutes of the Assembly.—*Philadelphian.*

LONDON, April 24.

The Ministry.—On Friday night a meeting of the leading Whigs was held at the Marquis of Lansdown's for the purpose of deciding on a proposition that had been made to the Noble Marquis by Mr. Canning, of giving him the nomination of two members of the Cabinet, if he would consent to take office in the New Administration. The Noble Marquis, it is confidently stated, most disinterestedly declared his own readiness to sacrifice every individual feeling to the opinion of the party on the best means of securing the success of the liberal principles in which they all agreed. It was the opinion of some of the leading Whigs, that as they had gone out of office solely on account of the Catholic Question, they could not consistently take any part in the Government, unless that was made a cabinet measure. This Mr. Canning declared to be impossible, as his Majesty had made a *sine qua non* that it should be left to the uninfluenced decision of Parliament. Mr. Canning at the same time insisted on the great advantage the measure must gain from its having a majority of the members of the cabinet individually in its favour. Some of the Whigs, amongst whom were the Marquis of Lansdown, Mr. Trerney, and Mr. Abercrombie, concurred in this view of the question, but the majority were of a different opinion. Earl Gray declines taking office in any form, as inconsistent with his health and ease.—Mr. Abercrombie also denies taking office, but expresses willingness to support Mr. C[illegible] Administration, as do the Whigs generally.—The meeting broke up without coming to any determination; and another meeting was held on Saturday, at which we believe nothing final was determined; but we understand a further communication was to be made to Mr. Canning, through the medium of Lord Althrop. Mr. Canning's wish was, that the Marquis of Lansdown should fill the office of secretary for the Home Department, in place of Mr. Peel, who cannot be prevailed on to return to the cabinet. His Royal Highness the Duke of Clarence has already commenced business at the Admiralty.

The Bishoprick of Osnaburg.—This Bishoprick, which was filled by the late Duke of York, is possessed by Catholics and Protestants alternately—the Protestant Bishop being always a member of the House of Brunswick Lunenburgh. The King will now have to select a Catholic Bishop as the successor of his brother, who was one of the bitterest opponents the Catholics ever had.

The Burning Cliff of Weymouth.—On the 23d of April this natural phenomenon excited more than usual attraction, by the appearance of an extensive volume of smoke, issuing from various parts of the Cliff.

From Rome.—Advices from Rome are to the 12th of April. The health of the pope is excellent, notwithstanding the austerities of Lent, and notwithstanding the manifold exercises of this season of penitence. His Holiness has not omitted any of the functions of his calling.

Greece.—Lord Cochrane arrived at Poros, on the 15th of March, and was received by the Greeks with inexpressible enthusiasm. The members of the Government received him in the most solemn manner. Some days after he resolved to sail with the brig of Tombasi and three vessels; on a secret expedition. All this is known at Constantinople, and has caused a great sensation among the Turks. The Greeks in that city were uneasy, fearing an insurrection of the Mussalmans populace. The Government has ordered a press of sailors, and double the armaments, and as the proposals of the European Ambassadors must engage the Divan, many persons think that a general arming is going to be made. Such a measure might prove more dangerous to the sultan and his reforms, than is believed. A firman, ordering the Rayas who have been established in the capital within the last three years to quit [illegible] sensation, yet it may be accounted for by the [illegible] thousands had flocked from the provinces to the capital, in order to escape the taxes which have become more and more oppressive since the Revolution.

EDINBURGH, April 16.

RESTORATION OF A LOST NOSE.

Thursday, Mr. Liston, surgeon in this city, performed an operation of a very peculiar nature on the face of a young man, whose nose had been almost completely obliterated by the effects of a severe blow. The appearance of his face had been rendered quite hideous, more like that of a death's head than of a living mortal. The method of restoring the lost feature is called the Ta[illegible] operation, from the name of the surgeon who is said to have first performed it. This is the first time it has ever been tried in Scotland, and it is hoped, from the success attending the operation that it may not be the last. The writer of this was a non-medical witness, who saw Mr. Liston operate before the pupils attending his class. The courage of the young man who was to undergo the operation, had been screwed up to the cutting point, and it was somewhat difficult to say whether the dexterity of the operator, or the fortitude of his patient, was most to be admired. The first part of the operation is to cut off a portion of the small remnant of the original nose, for the purpose of forming a surface to which the new nose may be attached, and finally adhere by the complete vital union of parts. The second stage of the operation is to flay down from the centre of the forehead to the top of the nose, a portion of the skin and muscels which will be of a sufficient size, when propped up, to form the external appearance of the organ. The upper portion of this skin is cut very narrow, to form the division of the nostrils, and the whole is then turned upside down, and laid over the part where the nose should be. It is then firmly attached to the face by means of a number of single stitches of the needle, and left to adhere, and heal up, which generally soon occurs. It is true that a gash of rather an unseemly appearance is made in the forehead; but by means of adhesive plaister the edges of the fresh wound are made very neatly to meet, and when it is healed up there only remains a scar, which is but a very trifling disparagement to the countenance of a man, compared with the disagreeable look which always attends a defect in the nasal promontory. The operation altogether lasted nearly half an hour, but the time during which the knife was actually applied to the parts, and in which alone the pain must have been very intense, was not more than two or three minutes.

OBITUARY.

Died at Newport, R. I. on the 30th ult. very suddenly the Rev. William Gammell, aged 41 years, pastor of the 2nd Baptist church in that Town. He died without a struggle or a groan, and almost without a moment's warning. During the early part of the day he had been attending to his parochial duties, apparently in the enjoyment of his usual health. In the afternoon he complained of being somewhat indisposed, but not to a degree that was calculated, at the time to excite any alarm in the minds of the family. He however, gradually and almost imperceptibly sunk into the arms of death perfectly resigned and full of hope.

We had sufficient knowledge of Mr. Gammell, to feel sensibly the magnitude of the loss which the church of Christ sustains in his early fall. It is not wonderful, that the community in which his superior gifts had been exerted with so much good success, should be overwhelmed with grief on such an occasion. Few men were able to make a better impression upon an enlightened community, and few have ever evinced a more noble and honest ardor in the cause of our divine master. He appeared to act in every situation, with an independence, decision, and [illegible] riousness which well befits the chara[illegible] christian minister, and to the [illegible] ments of his mind [illegible] winning [illegible]

POETRY.

WANDERINGS IN JUNE.

BY JOHN CLARKE.

The season now is all delight,
Sweet smile the passing hours,
And Summer's pleasure's, at their height,
Are sweet as are her flowers;
The purple morning waken'd soon,
The mid day's gleaming din,
Gray evening with her silver moon,—
Are sweet to mingle in.
. . . . .

How strange a scene has come to pass
Since Summer 'gan its reign!
Spring flowers are buried in the grass,
To sleep till Spring again:
Her dew-drops Evening still receives
To gild the morning hours;
But dew-drops fall on open'd leaves,
And moisten stranger flowers.

The artless daisies' smiling face
My wanderings find no more;
The king-cups that supplied their place,
Their golden race is o'er;
And clover-heads, with ruddy bloom,
That blossom where these fell,
Ere Autumn's fading mornings come
Shall meet their grave as well.
. . . . .

The open flower, the loaded bough,
The fields of spindling grain,
Were blooming then the same as now,
And so will bloom again.
When with the past my being dies,
Still summer suns shall shine,
And other eyes shall see them rise
When death has darkened mine.

Reflection, with thy mortal shrouds
When thou dost interfere,
Though all is gay, what gloomy clouds
Thy musings shadow here!
To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!

The misty clouds of purple hue
Are fading from the eye;
And ruddy streaks, which morning drew,
Have left a dapled sky;
The sun has called the bees abroad,
Wet with the early hour,
By toiling for the honey'd load
Ere dews forsake the flower.
. . . . .

The woodbines, fresh with morning hours,
Are what I love to see!
The ivy-spreading darksome bowers
Is where I love to be;
Left there, as when a boy, to lie
And talk to flower and tree,
And fancy in silence answers me.
. . . . .

To me how sweet the whispering winds,
The woods again how sweet—
To find the peace which freedom finds,
And from the world retreat,
To stretch beneath a spreading tree,
That far its shadow shoots,
While by its side the water free
Curls through its twisted roots.
. . . . .

The flowers these darksome woodlands rear,
Whose shades they yearly claim,
That Nature's wond'rous mystery wear,
And bloom without a name:
What different shapes in leaves are seen
That o'er my head embower,
Clad in as many shades of green
As colours in the flower!

MISCELLANY.

From the Christian Mirror.

EFFICACY OF PRAYER.

Before they call upon me I will answer, and while they are yet speaking, I will hear. Can Christians need to be reminded, that the promises are all *yea* and *amen?* Can they doubt that God will hear faithful and persevering prayer, after reading the many unequivocal declarations to this effect with which the Scriptures abound? Were there no facts to be adduced, by which the mind of the Spirit could be ascertained in those passages which speak of prayer, we should be more excusable for that distrust in its efficacy, which prevents us from coming boldly to a throne of grace. We might suppose the encouragement they convey to be far less than the language literally imports. But the events of God's Providence, and the operations of his grace demonstrate, that he means as he speaks when he says—"Ask, and it shall be given you—If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." This duty now forces itself upon the attention of the County Conference. Two meetings only of that body have taken place since it was recommended to the churches associated to devote a portion of the Friday preceding the meeting to special prayer for divine influences on the church and people inhabiting the place of meeting. And did not Jehovah hear *before* we called? Did not the Holy Spirit begin to descend in his convincing and converting power, almost as soon as the purpose was formed. When it was determined, that we *would* pray, the Lord commanded his blessing, even life forevermore. When we resorted to the place of meeting, it was not to break up the fallow ground, but to gather in the rich harvest—not to cry in the ears of stupid and indifferent sinners—Behold, ye despisers and wonder, and perish; but to welcome more than three-score new born souls to the Gospel feast, and to witness the relentings of others, who felt that the way of transgressors was hard.

And though the Lord of the harvest had not so signally prevented us with his mercies in the place of our last meeting, yet even there "a shaking" had commenced, and the blessing so ardently desired and sought has come. There also they are flocking to Christ as a cloud, and as doves to their windows. In that place and its immediate vicinity, the prospects of religion were never perhaps so animating to the friends of the Redeemer.

Can there be any doubt then what our heavenly Father means in the promises which he has annexed to prayer? And if such blessings are connected with it in the government of God, can we restrain prayer and be guiltless?—Another meeting is at hand—it is to be held in a place, the souls of whose inhabitants are as precious and lasting, as those of other places; and who without the renewing of the Holy Ghost are ruined forever! Shall they not then be the subjects of effectual fervent prayer? Will not all the church members consecrate the appointed hours to the great work of hearty intercession? "Prove me now herewith, saith the Lord, and [illegible] the windows of heaven and

From the Christian Mirror.

CHARITY RECOMMENDED.

Mr Cummings,—Is it not too common for those, who are called Christians, when they meet together, to dispute, and talk about the religious belief of others, while they forget the great object of Christianity, which is to bring sinners to the knowledge of the truth. Should not their time be employed in conversing on heavenly things, in encouraging one another to go on their way rejoicing, to warn sinners of their danger, and endeavour to persuade *them* to flee from the wrath to come? Is not too much precious time employed in judging and condemning others and perhaps in slandering them? Do not their actions frequently say, stand by, for I am holier than thou! These things ought not so to be; they have a tendency to create a spirit of envy and jealousy among Christians, and sour their minds against each other. Is it not a carnal spirit, rather than the spirit of Christ? Does not the apostle Paul condemn such? Let *his* words speak for themselves; "For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith I am of Paul; and another I am of Apollos: are ye not carnal?" Let us lay aside this spirit, and receive the spirit of Christ. Let us love one another as brethren. We all have one master, even Christ, and let our views and objects be, to advance *his* kingdom, to try to spread the gospel and bring sinners to the knowledge of the truth; to pull down the strong holds of sin and Satan, throughout the world, and erect the standard of the cross of Christ. If we are engaged in *this work* as we ought to be, we shall not have time to dispute about names; for whatever a man professes and by whatever name he is called, if he is not a Christian, it matters not, his condemnation will be greater. Although he may deceive men, he *cannot* deceive his Maker, for "man looketh on the outward appearance, but God looketh on the heart." "He will bring every secret thing into judgment, whether it be good or evil." Alas! how little do we think of these things; how different is man's conduct from his words; he draweth nigh to God with his lips, but, it is to be feared, his heart is far from him. I would not have any one think that it is no matter what a person believes. It is of great consequence what he believes, for belief in Christ is the first thing after repentance; we are commanded to repent and believe on the Lord Jesus Christ, and we shall be saved." We must have faith in Christ, as our Redeemer, our Saviour, our Hope, and our only Consolation. We must receive him as our Master. We must believe that he brought life and immortality to light, that he is the way, the truth and the life, that there is no other way whereby man can be saved. We must believe that we are sinners, by nature, and unless our hearts are renewed by the Holy Spirit, unless we repent of sin, and seek the Lord, and have our sins pardoned, we cannot be saved. If we do not believe in Christ, and receive him as our Saviour, our hearts will condemn us at the day of judgment. If we do believe in him, and follow him to the end, we shall have that hope in the hour of death, which the world cannot give, nor take away: we shall be received into the mansions of rest, prepared for all those who love our Lord Jesus Christ.—Christians are called by [illegible] vine, their object is one and the same, it is to extend the religion of Christ. They should remember the prayer of Christ, John 17: 21, "That they all may be one as thou Father art in me, and I in thee, that they also may be one in us," and why this union? "that the world may believe that thou hast sent me." That they may say behold how these Christians love each other. "If we love one another, God dwelleth in us, for God is love. *A Lover of Christian Piety.*

THE SAILOR'S FUNERAL.

The following is extracted from the manuscript Journal of a sailor, who served on board his Majesty's frigate *Crescent*, but died lately at Ravenna:

We had cruized for days off Cape Formosa, and death had begun his ravages. A sickly languor prevailed among our men—their usual lightness of heart and vivacity seemed to have fled them, they sat in groups on the forecastle, smoking in silence, or listening to the narrative of deaths on board of other vessels, which had been on the same station. We endeavoured to divert their melancholy by different amusements—but it would not do; the number of our sick list was increasing, and the low muttered enquiries after the dying, were always accompanied by an involuntary shudder. We committed, in one night, two to the waves; but as they had been ill ever since we had left Ascension, we paid not so much attention. The gun-room had always been healthy, but on the Sabbath morning (it was our first Sabbath on the coast of Africa) poor Bury complained of headache and dizziness; his fair face had already turned sallow; and when he expressed his determination of retiring to his hammock, there was a settled gloom on every countenance. I remember, as the event of yesterday, when he came on board at Portsmouth. He had just completed his eighteenth year: his heart was light, and his hopes were high; and when he stepped on the quarterdeck in his uniform, I am sure there was not a finer fellow in all his Majesty's service. How affectionately his aged father bade him farewell—the tears stood in the old man's eyes, as he said, 'James, I know that you will not forget your duty to man, forget not your duty to God.' They will never meet! I went to ask him how he felt, but he knew me not; his eyes were wild; his reason was eclipsed; the sun was setting, and the night had a most ominous appearance. I went to see him again, but his eyes were closed—the struggle was over—his spirit had fled to God, who gave it! Few preparations can be made for a funeral on board of a ship. The bell tolled; and there was not a sailor who was not on deck, save those who heard the sound as the warning that the same bell would soon toll to assemble their comrades to commit to the sea their remains.—The night was dark and lowering; yet the lightning which flashed vividly across the vessel showed every object most clearly; a paleness and stillness was seated on the faces of the crew, and many a wistful look was cast towards the gangway, in mournful anticipation of the corpse. "I am the resurection and the life!" There was a thrill went through every heart as these words were uttered; a shuddering hysterical sort of sigh was the response. Inclosed in his hammock, his corpse was laid on the grating. The thunder burst loud over our heads, yet seemed as if it had not been heard. The service proceeded—I heard a splash in the waters!—I could contain myself no longer—I rushed into the gun room. There is a moment when this world seems little, and its joys transitory baubles; there is a moment when the soul feels itself affianced to objects more sublime than nature can afford; there is a moment when all the treasured sophistry of the past life, and all the infidel cavillings which have hampered our energies, vanish like cobwebs before the breath of the wind, and the soul asserts its claim to a nobler sphere; and that moment is when we retire from the world and follow a dear departed friend—not to the untrodden floor of the ocean—not to the darkness of the grave—but whither? ay to the glories of Heaven!—And the heart beats highest, yet soundest, when we feel assured, that, ransomed by a Saviour's blood, "he walks in white robes, and celebrates in never-dying strains, the praises of his Redeemer, God."

From Zion's Herald.

TRIALS OF MINISTERS.

1. When I see a vast work before me, and my health enables me to do but little for souls—*I am tried.*

2. When I have health and time to labour for God, but the niggardly spirit of men, and of some professors, withholds the necessary support for myself and family, and thus hedges up my way *I am tried.*

3. When men are so worldly and wicked, that they seldom come to hear God's word, and when they come, hear as though it were only designed to lull them to sleep—*I am tried.*

4. When I see brethren biting and devouring one another, by evil speaking or brawling, and the prospect is they will be consumed one by another—*I am tried.*

5. When I labour long and hard for the good of souls, and see little or no fruit—*I am tried.*

6. When the fair fruit of ministerial labour is blasted by the introduction of false doctrine, the prevalence of temptation, or any unlucky circumstance—*I am tried.*

7. When called to part with those whose joys and sorrows have been my own, and who have liberally shared in mine—*I am tried.*

COMFORTS OF MINISTERS

1. When I see the work of God going on extensively and gloriously by means of God's own appointment, and in his own way—*I am comforted.*

2. When I get food and covering for myself and mine, though with my own hands, and know that God approves and blesses me—*I am comforted.*

3. When now and then a sinner comes to God, though many stray from him—*I am comforted.*

4. When I have love in my own heart, and see it in a few others—*I am comforted.*

5. When I consider that faithful, persevering labour for souls is never without fruit in some way, sooner or later—*I am comforted.*

6. When I consider that some fruit of my trials and deprivations will appear in everlasting glory—*I am comforted.*

7. When I anticipate meeting the saints with whom I have laboured, suffered, rejoiced and wept on earth, in the eternal kingdom above—*I am comforted.*

Farmer F. Walk in, neighbour Gale and take a chair—a rainy afternoon, and I thought it would be a good time to clear my slate of some scratches and place then in plain black and white. I am not very neat in book-keeping, but I hope my accounts are corret. I wish our schoolmasters would introduc a plain, simple mode of book-heeping, as a art of the studies in our town schools; well that's the word; any thing stirring?

Farmer Gale. I have not been abroad for some time, and—

F. F. What, have you been sick?

F. G. O no neighbour? but I have been thinking that the best [illegible] for a farmer is at home. For nine years past have spent my Saturday afternoons abroad: [illegible] worked pretty hard, I thought I might [illegible] myself with half a day on Saturday, without hurting my interest, or putting myself behind hand, but I find it won't do.

F. F. Why [illegible] it do neighbour Gale? A half day's recreation once a week is not very extravagant.

F. G. Very true neighbour; but I find it depends where and how you recreate yourself. If you go down to the store, as I have done you will very naturally be thirsty, or some of your friends will make, always expecting the compliment to be [illegible]; and it is likely, before you return home you will swallow two or three glasses—enough to induce you to purchase two or three dollars worth of stuff you do not want.

F. F. Ah, I understand you; your store bill is rather extrav.—

F. G. Yes you do understand me. You know my farm is a productive one, and Providence has crowned my labours with good crops, and while produce was high, I met all my expenses, and paid my store bill without grumbling or examination [illegible] the times are altered, and there is much [illegible] and it is high time to look about and [illegible] what we are to do. How comes it that farmers are so universally indebted to shopkeepers, neighbour Fairman? I will tell you a secret in plain English, 'tis *Rum, Rum,* this is the grand cause of all distress that exists among farmers.

F. F. Well, I rejoice that you have made the [illegible], and hail it as the return of prosperity to yourself and family; for let me tell you, I have had many anxious thoughts respecting your Saturday afternoon visits.

F. G. As you might, for they have been the procurers of my adversity, or as I used to say, *bad* [illegible]

F. G. It would be well neighbour Gale, if we farmers were acquainted with the value of prudence and economy, and knew how a little departure from their salutary rules will destroy the prospects of a man, however hard-working and industrious he may be.

F. G. [illegible] you. I have learnt a little arithmetic. I find I have probably spent during the nine years, fifteen dollars a year for Rum—135 dollars: the interest of which [illegible] twenty or thirty dollars more.—I have [illegible] 400 half days or 200 whole days which at [illegible] cents per day is one hundred dollars; add to this the amount of those things which I did not want, and the losses I [illegible] in exchanging horses and cattle so [illegible] (no small losses, neither, as many a [illegible] witness) and you will have a pretty [illegible] to deduct from my nine years income, and a pretty plain reason why I have not made any more head way in the world.

F. F. Your calculations, neighbour Gale, are just, and I am glad that you possess the courage to make them.

F. G. But a little more of my arithmetic. If you will double the sums I have stated, and add suitable amount of interest, you will have something like the amount I should have gained, if I had been prudent, and let alone this 'poison of the soul;' a sum, the gradual gain of which, would have constituted me, very probably, a prosperous farmer.

F. F. Yet neighbour Gale, you have been considered a temperate man. I don't know that you were ever seen *disguised*; my fears were that by frequenting the stores, you would be led into habits of idleness which generally end in intemperance.

F. G. Many a temperate farmer is intemperate enough to ruin his prosperity. When I reflect how this poison has been mixed, as it were, with my very food, I ought to be grateful to God that he has not given me up to beastly intemperance; but I have done—the Rum Bottle and I have parted—my premises are clear of this pestilence—and I trust of bad luck, and the miseries attendant on the use of ardent spirits will also flee.

HARRY THE APPRENTICE.

Twenty years ago, I knew Henry Mandin. He was the son of a very poor man, and at the age of thirteen was bound an apprentice to a respectable mechanic in a neighbouring village. He was very active and ingenious. He was faithful to his work, and consequently found many leisure hours for sporting with other boys of the village. Several months passed away, and Harry seemed to enjoy his time extremely well. He, however, would sometimes meditate very seriously on the manner in which he spent his leisure time.

One night after he had gone to bed he lay awake for an hour or two. He said to himself "What good will all this play do me? I shall by and by be a man, and then, I shall know but little more than barely to work my usual hours and then play like a boy." After many such firm reflections he fell asleep. He awoke the next morning with the thoughts fresh on his mind, and rose with the determination to devote but half as much time as usual to sport, and the rest of his spare time he would spend in reading books, if he could find any one who would lend him. He finished his regular portion of work for that day long before sun-down. He then went to Esquire Tisdale, (who was a very good man,) and asked him if he would lend him some books to read. Esq. T. looked at him a moment with a little surprise yet with a smile on his face. "And why do you wish books to read?" said he "Because," said Harry, "I have several hours spare time, during the week, which I usually spend with my playfellows; but I was thinking last night, it would be a great deal better for me to spend a part of the time in reading some books, that will do me good when I become a man. I have no money to buy them, and if you, Sir, will be good enough to lend me one to begin with, I will use it carefully, and be very much obliged to you." [illegible] and the honest simplicity of the boy in making this application heightened his pleasure in granting the request. He not only lent him an interesting little volume for that week, but promised him the use of any books he might wish to read.

Harry went home with his precious treasure, and began to read. He became so well pleased with the book, that he spent but very little time in the company of his mates. He returned the volume and took another, and several weeks passed in a similar manner.—They could not but miss him, as he had been the most active among them. After learning the reason of this absence, they began to laugh at him, and asked him if he was going to turn Methodist? Harry had naturally a proud heart, and was not altogether pleased with their ridicule. One night he considered the subject for a long time, after he had went to bed, doubtful whether he should keep to his favorite pursuit of reading, or yield to the entreaties of his friends, and spend all his spare time in play. He fell asleep without coming to any determination. The next morning he awoke, and thought of the subject a few minutes before he arose. It took him but a short time to decide.

He bounced out of bed—snapped his fingers as a sign of his resolution, "What's all their nonsense to me?" said he, "They may call me Methodist if they please; I will get my knowledge in spite of them. *They* may have their *play*, and I'll have the *books*. So good bye to ye, my lads, I'll not go with you at all, now." He quit their company, and month after month and year after year, he pursued a course of reading, which stored his mind with the most valuable information. Esq. T. sought many occasions of conversing with him about what he had read, and opened his mind to that all important subject which relates to the immortality of the soul, and of the only way to escape eternal punishment. He lent him religious books. The effort was not lost. The Holy Spirit accompanied the judicious means, and Harry became a penitent believer in the Lord Jesus Christ.

Youthful Reader, would you like to know what has become of Harry? He is now one of the most respectable men in our country. His knowledge is extensive, and his society is sought and esteemed by all good men. By his industry he has acquired a competent fortune.—He has enough to support his family, and to supply the wants of the poor and afflicted around him. He is, indeed, a happy man, because his house is the house of prayer—he loves his Bible and his God, and is constantly looking forward to the day of his death, as to a day that will introduce him to the glories of the heavenly world, where are the saints and angels of the Lord, and where his Jesus dwells to receive all those who love and serve him, into mansions of everlasting happiness.

Where, O! where is the apprentice that would prefer the tiresomeness of sporting play, to the rational and happy course which Harry pursued.

Juvenile Magazine.

MELANCHOLY SHIPWRECK.

On the 29th December last, the brig William, Wm. Thomes, master, sailed from this port for Havana, with lumber, flour, &c. On the 1st of January, in lat. 38, long. 71, she encountered a gale from North West. At 8 P. M. the vessel sprung a leak, which continued to gain on her.—On the 2d, the vessel filled, was knocked on her beam ends, and both masts carried away; in half an hour she righted, but the sea made a breach over her—saved only half a barrel of flour and a small quantity of rum. The following seamen died: On the 12th day, Hiram Waldron; 14th, Charles Wordoff and Stephen Bartlett; 15th Joseph Bartlett; 18th, Mr. Rackliffe, mate; and on the 20th the cook, a black; leaving the captain only on the wreck, who remained eleven days after, when he was taken off by the schr. John & George, of Marblehead, from Charleston for Corunna, having been in all 29 days on the wreck.

Capt. Thomes arrived at New York on Friday last, in the brig Leander, from Gibraltar.

The William was owned by Mr. Hezekiah Winslow, of this town.

The mate, Mr. Rackliffe, belonged to Newburyport; Hiram Waldron, Stephen Bartlett and Joseph Bartlett, to this town.

The New York papers of Monday evening contain the following additional particulars furnished by Capt. Thomes.

Thus, the crew one by one perished, and I was the only one, where I remained, with nothing above me, but a lowering sky, and nothing around me but an angry ocean, clinging for life upon the bow of a sheer wreck, with nothing to support existence but a little flour saturated with salt water, the remnant of my rum, and occasionally a little water, which I procured by hanging up my pocket handkerchief, when it chanced to rain. I had previously succeeded in saving a top-mast studding sail, and some pieces of canvass, with which I made a shelter from the wind, but nevertheless, was continually wet with salt water that dashed over me: so much was I exposed that the *very buttons were wrenched off my jacket.*

In this extremity, I remained eleven days alone in a tempestuous ocean, solely dependent on the mercy of Divine Providence, my little stock of flour nearly exhausted, life almost extinct, and scarce a ray of hope remaining; now, one vessel hove in sight, and then another; but neither discerned me, which made my situation still more deplorable; at length I discovered a sail bearing down to me, which proved to be the schr. John & George of Marblehead, Francis Frute, Master, from Charleston to Corunna, by whom I was taken off, after having been 29 days upon the wreck.—From him I received every kindness and attention that my weak and debilitated state of body required, for which, I beg to return him publicly my thanks.

It may not be improper here to remark that, the death of the crew, was in a great measure, owing, or certainly accelerated by using salt water, many not only drank it freely, but also made a paste by mixing it with flour, in the heel of an old shoe, which they devoured greedily; this brought on derangement before their death.

I must also embrace this opportunity of expressing my sincere sense of the obligations I am under to Capt. Conklin of the brig Pacific of Baltimore, (whom I met at Corunna, and with whom I took passage to Gibraltar to find a vessel homeward bound,) for the favour and kindness received from him, although an entire stranger; to Capt. Gill, of the brig Leander, I am also under many obligation for his polite attentions to me, on my passage from Gibraltar.

TEMPERANCE.

About 250 young men assembled in this town [illegible] May 18, and appointed a [illegible] a constitution for the formation of a society designed to promote temperance, to make their report next Friday evening, at the vestry room of the Pacific Society. There is a very laudable zeal pervading the young men of our town upon this important subject, as the above facts among others will show. The meeting was conducted with great decorum, and the Rev. Mr. Waterman who presided, addeessed the assembly in a very impressive and happy manner. We will be still more numerously attended, and that every young man who feels the importance of this subject as he ought, will lend his influence in suppresing the terrible vice of intemperance. Much good we repeat has already been done in our community. Our public bar rooms are no longer the resort of young men of any pretensions to respectability, and no decent young man will suffer himself to be detected in drinking spirituous liquors in such places.—*Prov. Am.*

UTILITY OF THE NETTLE.

In the weekly newspapers of the Bavarian Agricultural Society, 1823, No. 6, the nettle is said to have the following properties: 1. Eaten in sallad, it cures consumption. 2. It fattens horned cattle, whether eaten green or dried. 3. Experience not only shows that it fattens calves, but improves their breed. 4. It is an antidote to most maladies. 5. Sheep which eat it bring forth healthy vigorous lambs. 6. It promotes the laying of eggs in hens. 7. It improves the fat of pigs. 8. It grows all the year round, even in the coldest weather. 9. The fibres of the stem make an excellent hemp.

The Bavarian oracle might have added, that few plants force better or more rapidly, and that the tender shoots so produced, make a delicate and high flavoured pot-herb, resembling the points of the shoots of pompions.

It is certain the nettle is much valued in Holland, where its young shoots are used as a pot-herb, its roots for dyeing yellow; where the horse dealers give the seeds to horses, to make them brisk and give them a fine skin; and where considerable portions of fields are planted with it, and mown five or six times a year as green food.—*Gard. Mag.*

WHOLESOME LEGISLATION.

At a General Court in Boston, 1639, "an order was made to abolish that *vain custom of drinking to one another*, and that upon these and other grounds.

1st. It was a thing of no good use.

2d. It was conducive to drunkenness, and occasion of quarreling and bloodshed.

3d. It occasioned a waste of much wine and beer.

4th. It was troublesome to many, especially the master and mistress of the feast, who were forced thereby to drink more often than they would.

Yet divers even godly persons were loth to part with this idle ceremony, who, when disputation was tendered, they had no argument to maintain it—such power hath custom.

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